

2. What can Junior Endeavorers do? (To be answered by the Juniors first.)
3. How can seniors help the juniors? (To be answered by the seniors first.)
4. What temptations do children have?
5. What mistakes do children sometimes make in choosing pleasures? in choosing advisers? in use of time and money, etc.?
6. What more can our society do to find work for all the children?
7. How did Joseph serve God in his youth? Samuel? David? Daniel? Jesus?
8. Some one expand each of the following thoughts:

It is good to serve God early:

1. Because it is easier to believe and obey in youth.
2. There are no bad habits to destroy.
3. It is easier to form good habits.
4. Their confidence in people has not been destroyed.
5. They have a longer time to serve.
6. The lessons they learn are more abiding.
7. God specially calls the children.

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MODERN METHODS IN PRAYER MEETING WORK

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Times change. The world moves. Progress is the watchword of the present. There is a great onward movement noticeable in all of the walks of life and if we would not be left behind alone, we must keep pace with it. To do a thing today as it was done five years ago is to be five years behind the times. Old ways are laid aside to be used no more. The utensils in use fifty years ago are seen now only in curiosity shops.

While this is true of man's ways of doing and of the things of man's manufacture, it is not true of God's ways nor of the things that he instituted. Man's ideas are soon out of date and are laid aside for newer and better thoughts. God's plan's are never out of date and are adapted to all ages.

Man as one of God's creatures is the same today as he was in the time of Christ. He still has a soul to save or lose; he has the same evil passions, the same wicked self to overcome; the same Satan is still trying to drag him down and still uses the same old temptations (in new clothing) with which to do it; man still has the same heaven to gain and hell to shun, the same Lord to serve and from whom to draw his strength and happiness. The plan by which he attains to the blessed condition of salvation and sanctification is the same today as it was nineteen centuries ago when the Holy Spirit was given.

In that plan, prayer then held a very important place and it holds that same place now. Progress, the rush of times, all the hustle and bustle of this age of advancement has not changed it one whit.

So while we discuss modern methods in prayer meeting work we must remember that the heart of that institution cannot be changed. Prayer is the same that it always has been.

Wheat contains the same food properties now as it did in Bible times. Then they reaped it with the sickle, now we harvest it with a '99 model binder. The modern farming implements with all their advantages are,

however, not essential to the growing of wheat. There are many fields where they cannot be used on account of the roughness of the ground. It would require much more labor to harvest the grain of some fields with the self binder than to reap it in the old way with sickle or cradle. One may raise wheat without knowing all about the modern inventions, but he must know the things essential to its growth. He must know when to plant the grain, the condition in which to have the soil, what to do with the grown grain, etc. After he has learned these things, then as an enterprising worker, he should give his attention to the implements with which to do this work.

Now there is in all this a likeness to prayer meeting work. While prayer is unchanged, prayer meeting work is not carried on by means of a great many devices unknown in the past. A copy of the Holy Bible in every one's hand, tracts, religious books, papers, and magazines filled with good things for the Christian worker, societies organized systematically with committees for every branch of the work. These and a hundred other helps now in general use were unknown in the early church.

They constitute the modern machinery of this work, and if we are to be progressive, we must investigate the merits of these things and learn how and where we can use them successfully. Where can we use this machinery successfully now and where will we first have to clear the ground of stones of prejudice, mounds of ignorance, and stumps of opposition before all of it can be used?

In every place some of the modern helps can be used. In many places the whole system may be used with good results. We must study the field we have to work. If ours is a field where the complex workings of a modern prayer meeting society with its complete system of committees and helps make the efforts of our workers more effectual, then we should make haste to organize one. If on the other hand our field still has so many of the stumps and stones that it requires so much labor to keep the machinery of the society in working order that it takes the attention of our workers from the harvest of souls, then we had better discard the complex system and work in a simpler way until the field is clearer. We must decide for ourselves what devices will be of greatest help to us.

There are, however, some general conditions of success that apply to this work every where. Our methods of securing success will be determined by what we consider a successful meeting. A truly successful meeting is one in which we worship God with heartfelt words of praise, thanks, or testimony and in which we ask Him in Jesus' name to supply our needs. If in our meeting His name has been hallowed and he has heard and answered the prayers of his people, it has been a success.

Now what can we do to accomplish this in every meeting? Of the many things we can do, let us notice the following:

1. We can prepare ourselves for the meeting. It is not hallowing God's name to rush into his meeting without considering where we are going. A short time spent in preparing ourselves for the service is essential to our highest degree of usefulness in it.

This preparation may consist (1) in meditating upon the fact that God will be with us in the meeting, that he is much more interested in his work than it is possible for us to be and he is therefore ready, yea, anxious to hear and answer our prayers in behalf of his kingdom on earth. Such meditation will inspire us with a faith that will expect and receive an answer. (2) Let us consider well what special manifestation of Divine love we have recently witnessed that we may be able to speak an intelligent word of praise for him.

2. We can be more careful in our prayers. If we were petitioning Congress how careful we would be to consider just what we want before we ask. How much more careful we should be in petitioning our heavenly Father for the needs of our souls.

There are few things more harmful to a prayer meeting than careless prayers. Prayers that do not apply to the present time and the present people are a positive hindrance to the cause. We have all heard prayers of such dimensions that, were they answered, their author would be frightened. Maybe some of us have offered such prayers. Now think, dear reader, is it not sinful to ask for anything, however good it may be, if we cannot believe that God will grant it? We have the promise of only such things as we expect to receive. In asking more we shatter not only our own faith but the faith of those who hear, for they will see that the prayer is not answered and will doubt God's power and willingness to answer prayer. Let us limit our prayers to the dimensions of our faith and seek to know the needs, not of our own souls only but of the souls around us so that the prayer we offer may be timely and to the point. If God were mortal, I believe he would say of some prayers what Job said of his comforters, "How long will ye vex my soul and break me in pieces with words?" This will not be the nature of our prayers if we enroll ourselves in Christ's school of prayer and learn of Him just how to receive from the Father the blessings he has in store for us.

3. We must keep in mind that the prayer meeting is not an end in itself but a means of worship and securing divine assistance. Care must be taken that we hold the prayer meeting to that and keep it from being an entertainment. We go to such gatherings not to be entertained and be it as far from us to go there to entertain others. No music is too good to worship God. It cannot be but music rendered in His meeting merely to entertain the crowd becomes an abomination. The Lord wants us to testify for him, but if we testify to please the people the testimony is displeasing to Him. He has commanded us to pray, but His Word contains strong terms denouncing the prayers